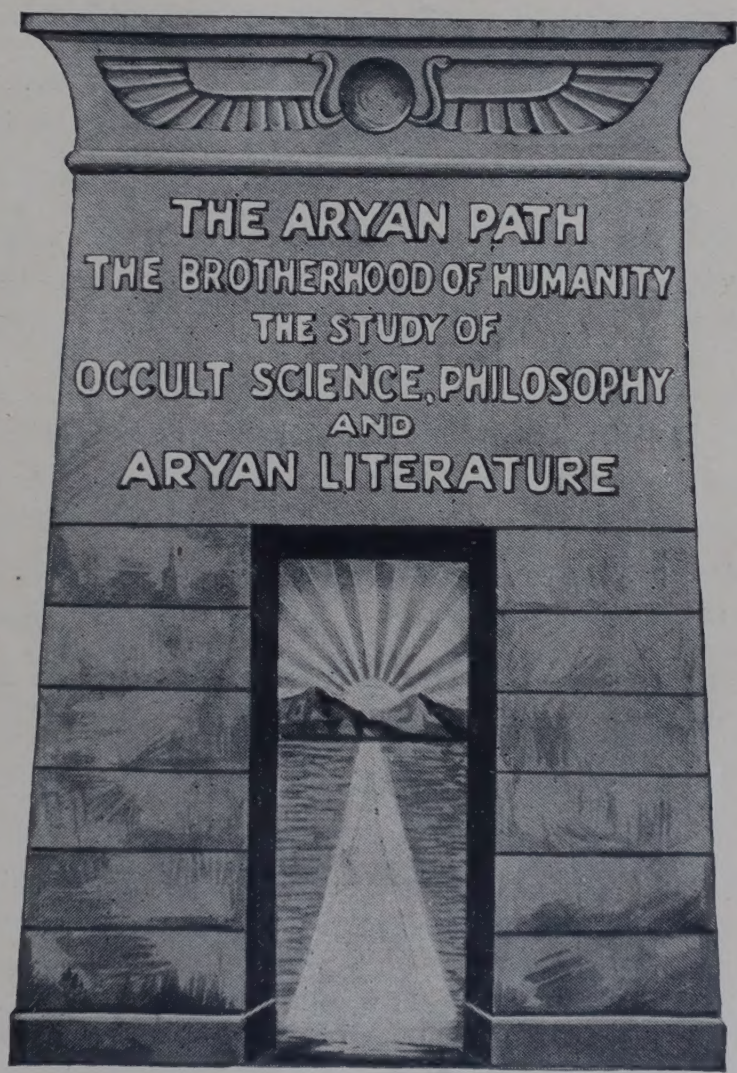
THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XI No. 11

September 17, 1941

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms. —THE VOICE OF THE SILENCE

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(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher than Truth

BOMBAY, 17th September 1941. VOL. XI. No. 11.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1941. VOL. XI. No. 11

"THE FOLK WHO ARE BUYING AND SELLING"

Avarice is the sin of the business world. When people speak of doing good business they mean large and lucrative business. The pleasure of the business man consists in his profits. The more money he makes out of his business the more successful a business man he is considered to be. No great attention is paid to how he makes his money. "Truth is impossible in business"; "honesty is not the best policy"—it is said. Again, avarice and exploitation go together: the more a person is covetous the greater his efforts to make money by hook or by crook. He cares not whom he exploits and to what extent. The way out of this difficulty, which may well be called the psyche of capitalism, is to find its Nous. The ideal of serving the community should be substituted in place of making money. The Hindu god of wealth, Kuvera, is said to possess three legs, so that he can rush about the marts and the ports of the world increasing his store of sparkling gems and shining metals; but one additional leg has cost him twenty-four teeth, for he is reported to have only eight! Teeth symbolize the power of digesting and assimilating experience; Kuvera is so busy amassing wealth that he has neither time nor inclination to do anything else. But there is another peculiar feature about this god, who is also known as *Ratna-garbha*—"the womb of jewels". Among his close friends is Shiva, the Patron Saint of Yogis, the Regenerator. Wealth debases most men, but it has the power to raise them, provided in pursuing Kuvera they find him in the company of Shiva and reflect upon the meaning of that friendship.

In modern civilization the psyche of wealth has played terrifying havoc: earth is robbed of metals and oil which are used to spread death among human beings; food is destroyed while men and women and children go hungry; general poverty stalks the land while "money is cheap" and the coffers of the banks are full. Socialism of the ordinary political variety will not transform society though there be transfer of power to produce wealth and to use it for exploitation. The soul of human service should replace the greed which energizes men. Trade brings comforts and conveniences to hearths and homes—or ought to. The petty shop-keeper as well as the merchant-prince should trade not only as a means of livelihood and to amass wealth, but also to serve the community. No doubt, a labourer is worthy of his hire, but not much more than his hire; and this equally applies to the *vaishya* as to the *shudra*, to the commercial magnate as well as to the drudge.

The service of the community should be the objective of every profession, every craft, every art. "This is a big order", we hear the worshipper of Mammon exclaiming. Milton makes Mammon a fallen angel, but he could be made to rise. Filthy lucre can be transformed into a shining jewel of service. As long as the human race lives on earth, its bodies will have to be fed and clothed, its minds will have

to be trained and educated, its hearts will have to be enlightened, its homes will have to be furnished and beautified. Only a few can live as ascetics; the majority should learn to live in calm content enjoying the bounties of Nature, physical and super-physical; for, if they do not, they are apt to run into the sensuous life of gross hedonism.

Here is a line of thought which the student of Theosophy will do well to reflect upon. In earning his livelihood as clerk or shopkeeper, as a professional or a merchant, he can and should make the service of the community his aim.

MANTRAS

RAJ-YOGIS AND HATHA YOGIS

[The following is the Editor's Note appended to an article in *The Theosophist* Vol. III. p. 269 for August 1882.—EDS.]

It is extremely difficult to say, after hearing, for the first time, and so superficially, a case like the one in hand, whether it is, or is *not*, "mesmerism," and "will-power." It is a well-ascertained fact that, by means of the former, hundreds of thousands have been cured, and by using the latter, people, given up for years by physicians as incurable, have gone on living, despite professional prognostications. As to the recitation of *mantrams* producing an immediate relief, this is quite a different thing. We cannot call their effect "mesmerism"—since the curative agency in that is an animal aura, force, or fluid in one person, by means of which a peculiar action is set up in the physical system of another—whether without or with direct contact. We confess, we do not see, how anything of that kind—we mean a nervous fluid or force—can be said to reside in a *mantram*, even as a potentiality, since a *mantram* is simply a recitation of certain verses held sacred among the Hindus. Yet, if repeated loudly and after a certain rule of phonetics, *i. e.*, chanted in a peculiar way, we do not know why the resultant sound could not possess as curative a power in itself as a mesmeric "force." The latter is neither more ponderable, nor more visible, than the former, and is certainly not *audible*, which sound is. If the dulcet tones of a flute have been known to soothe, and in many instances to arrest for a considerable time the throbbings of the nerves in fits of *sciatica—why* not the rhythmic sounds of a Sanskrit *mantram*? The forefathers of many Brahmans,—if not the latter themselves—must have certainly known more of the mystery of sound than Professor Tyndall, even though that learned gentleman has succeeded in drawing musical sounds from fire and imponderable gases. It is the God Sabda Bramham called also *Kala Bramham Gouri*—one of the mystic names of AKASA, which gives rise to occult sound—the initiates say. And the ancient Greek mystics, equally with the Western occultists and the adept Brahmans, agreed all in teaching that sound emanated from the Astral Light, or *Akasa*, in its purest essence. The Hindu occultist, or devotee, while practising Raja Yoga, hears the occult sounds as emanating from his own *Moola Adharam*—the first of the series of *six* centres of force in the human body (fed at the inexhaustible source of the *seventh* or the UNITY, as the sum total of all) and *knows* that it emanates from there, and from nowhere else. But, before our correspondent can realise fully our meaning, he will have to learn the important difference between Astral *Fire* and Astral *Light*. Does he know it? Has he assured himself personally of this difference? It is not sufficient to know a thing theoretically, as it will be only leading to eternal confusion, even "by learning some *mantram*, and trying its effects on patients," unless one knows the philosophy—so to say, the *rationale* of the cure. Even success is no proof that it may not turn out very injurious some day. Therefore, before

one becomes a practitioner, he ought to become a student.

And now arises the question: Did the Bramhan—who transferred the gift of curing by a certain *mantram* to our correspondent—know himself anything of the power he was so transferring, or did he simply do that *mechanically?*

If he was *an initiate*—well and good; but, in such case, how happened it that he asked one, who *was not* an adept to *teach him* in return? Such are not the ways of initiates. An adept, acquainted with one CENTRE, knows them all—since there is but one centre of Occult Force in nature. He knows that in the *centre* of the Astral Fire must he search in nature for the origin of every sound—and it *is* sound—the Vach—that is the curative agent in a *mantram*. Such a man knows that it is from this *centre* alone, never from the circumference of the SHATKONA CHAKRAM,* that the sounds transmitted (even by the external currents of Astral Light or Ether) proceed, while the six diverging points (which represent the radiations of this central point), but convey and echo them *from within without*, and *vice versa*, in every occult process of nature. It is within and from a given point in space (which must always be central, wheresoever it is placed) that the force which is at the basis of any phenomena, in whatsoever element, proceeds from; for this centre is the "seat" of the unmanifested deity,—says the esoteric Brahmanical doctrine—of the "Avyaktabrahm," and stands for the seventh principle within the six points of the *chakram*. All the forces in nature, whether great or small, are trinities completed by quaternaries; *all*—except the ONE, the CROWN of the Astral Light. If we say that nature has in reality *seven*, not five or even four, elements, some of our readers may laugh at our *ignorance*, but an initiate would never do so, since he knows very well what we mean. He knows that, in the case in point (the power of a *mantram*), it is through occult sounds that the *adept commands* the elemental forces of nature. SABDA-BRAHMAM'S vehicle is called *Shadjam*, and the latter is *the basic tone in the Hindu musical scale*. It is only after reaching the stage called *Tribeni* and passing through the study of preliminary *sounds*, that a Yogi begins to see *Kala Bramham, i. e.*, perceives things in the Astral Light. When our correspondent will have mastered the *nadis* and *niddhis* of the Raj-Yog, and reached at least the above named stage, then will he comprehend what we mean in saying, that a gradual development of the mental and physical occult faculties is the method used by the true adept in studying the Raj-Yog. The practice of blindly "transferring" and "receiving"—is that of sorcerers, whether they are so consciously or unconsciously. Moreover, the ignorant practice of Hatha-Yoga leads one invariably into that undesirable acquisition. The Hatha-Yogi either becomes a sorcerer, or learns practically *nothing*; or more frequently yet, kills himself by such an unjudicious practice. The *mantram* ignorantly employed may, and often has, proved a treacherous weapon, whose mystical power has caused it to turn and *stab the user*.

* The hexagonal wheel, or six-pointed star—the wheel of Vishnu with the Hindus; Solomon's seal—with the Western Kabalists. It is, in this case, the representation of the Astral Fire, the *seventh* being represented by the *central* point. In this connection one would do well to study the article on the five and six-pointed star in the 26th number of the THEOSOPHIST (for November, 1881)—ED.

THE CLOSING SEASON OF OUR CIVILIZATION

For, remember well, as we are in the *manasa* period of our cycle of races, or in the Fifth, we have, therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter—or that equilibrium between brain intellect and Spiritual perception. One important point has, however, to be borne in mind.

We are only in the Fourth Round, and it is in the Fifth that the full development of *Manas*, as a direct ray from the Universal MAHAT—a ray unimpeded by matter—will be finally reached. Nevertheless, as every sub-race and nation have their cycles and stages of developmental evolution repeated on a smaller scale, it must be the more so in the case of a Root-Race. Our race then has, as a Root-race, crossed the equatorial line and is cycling onward on the Spiritual side; but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles; while others again—the oldest—having crossed their crucial point, which alone decides whether a race, a nation, or a tribe will live or perish, are at the apex of spiritual development as sub-races.—*The Secret Doctrine*, II, 300-301.

Now our Fifth Root-Race has already been in existence—as a race *sui generis* and quite free from its parent stem—about 1,000,000 years; therefore it must be inferred that each of the four preceding Sub-Races has lived approximately 210,000 years; thus each Family-Race has an average existence of about 30,000 years. Thus the European "Family Race" has still a good many thousand years to run, although the nations or the innumerable spines upon it, vary with each succeeding " season " of three or four thousand years.—*The Secret Doctrine*, II, 435.

It is neither *prevision, nor prophecy*; no more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge and mathematically correct computations which enable the *Wise Men of the East* to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma has led her* to.—*The Secret Doctrine*, I, 646.

The Aryan Hindu is the last offshoot of the first sub-race of the fifth Root-race which is now the dominant one.—*Lucifer*, VII, 236.

Pain and suffering are excellent awakeners. The tragedy now unfolding on the world-stage must stir all minds to question. There are thousands, however, who will blindly accept the crude answer that God, the Creator has thought it well in His wisdom to visit humanity with this carnage and all the evils attendant thereon. This falsehood and blasphemy by popes, priests and sundry theologians belonging to every organized religious creed is swallowed in the name of piety and resignation. Those who do so would be shocked to be told that they are irreligious and that they will have to pay the price of their credulity in still greater pain. On the other hand, there are also thousands, especially in the Occident, who look upon this world-event as a fortuitous occurrence, more or less, and at the most trace the tragedy to economic and financial roots. Why and how finances came to power, why and how economic injustices came to flourish, what moral or immoral forces gave them birth and for what purpose, such cognate questions are not raised, or when raised are put aside as highly impractical and not worth the time and energy their discussion and solution would entail.

For the Theosophical student, present world events have several important lessons. Moreover, he has a duty towards those who enquire

about the Theosophical explanations of the suffering and privation of millions upon millions of their fellows. What aspect of the great Law of Karma is at work? What is the correct attitude to maintain in the midst of heart-rending events? And, above all, what lessons should one learn from them?

Just as in a single life a person is under the influence of numerous cycles—daily, weekly, monthly, seasonal, annual and, proceeding further, of larger ones; just as he has his own particular cycles pertaining to his bodily transformation, to his psychic nature, etc.; so also are there cycles which affect the life of every group of men and women—family, community, nation, race culminating in the largest unit, Humanity.

Each person, therefore, is influenced by his own particular cycles, as well as by those which belong to the complex Nature without. He is affected by the seasons of his own domicile, while he has his own incarnational seasons—the spring of youth, the summer of manhood, the autumn of adult age, and the winter of old years. Moreover, he has his own psychological seasons —every year he passes through the repetitive changes in his moral-mental nature which correspond to the seasons of Nature. Further still, as there are changes pertaining to a single day from dawn to twilight, from twilight to dawn, so also with man. One fundamental difference is this: the cycles of Nature are a rhythmical procession; but man's free-will actions make his own cycles erratic, in the sense that they do not coincide with those of Nature, although of course there are exceptions. Human pain and suffering may be described as a result of the personal cycles not synchronizing with those of and in Nature. When we are asked "to help Nature and work on with her" it is implied that we should so transform our own cycles that they are isochronal with those of Mother Nature.

In the life of Nature and of Man certain days have a special significance; *e. g.*, birthday of the body, the day when the Manasic Ego first touches the young corpus, the day of the soul-awakening or Second Birth, and so on. In Nature there are spring and autumn equinoxes, summer and winter solstices, and so on. These are conjunctions of cycles—the closing of one cycle when its influences have completed their decline and the opening of another with the rising of its influences. Similarly, there are days in national and racial cycles; and when one nation is dying another is being born, just as one body is on its death-bed and another is being born.

Cycles are hands on the clock of Karma. Those who can read that clock know why certain events, which puzzle the *hoi-polloi*, took place, and what is going to happen. Rooted in such reading are many acts of prophecy. By observing this clock the Occultist is able to say at this hour that one chapter of European history is closing. This war is not going to be the death of European culture, much less the destruction of the continent. But a season is closing and a new psychic and cultural cycle is to open. The paramountcy of Europe is at an end; the ascendancy of the Americas has commenced. Ever and always the Theosophical Movement, as the pioneer of every civilization, acts as an indicator of the future developments in human history. Thus the inauguration of the work of the Movement in our era in the United States of America and the laying down of the Lines of Force by H. P. B. thereafter show the trend and the tendency of civilization in the future.

What is the practical application which students of Theosophy should make, comprehending the teaching about national and racial Karmic cycles? The inference to be drawn is this: no kingdom, no civilization endures for ever and aye; some, because of the spiritual potency, inherited and acquired, live longer; others spend themselves like certain men who die young, burning the candle at both ends. Thus Grecian and

Egyptian civilizations live only in human memory; our Indian culture lives on, like a giant Ashvattha, shooting new roots. Another process is a complete transformation of the old culture like a new garden on an old soil, and this will be the fate of Europe in the near future. European nationalism must give way, and copying the United States of America, a united Europe must arise in which fusion of ideas must take place and if a new polity works properly and correctly in harmony with the Americas, the fresh incarnation of the Soul of Europe will be a success; if not, then further internecine strifes must ensue. Labouring in harmony with the Americas, however, will not suffice, if both of these are to create a long enduring civilization. They will be called upon to act justly with the continents of Asia and Africa, which they (especially Europe) have exploited in the past, selfishly and even roguishly. The soil is being prepared in the U. S. A. for the sixth sub-race in which the Buddhi-Manasic faculty must unfold, just as in the European, or Fifth sub-race, the powers of Kama-Manas are fully active. The Karma of Europe, inherited by the Americas, as well as the Karma now being forged between them will affect their thought and actions in the future. Theosophy flourishing in the land of its inauguration alone is capable of supplying correct fundamentals and right principles, enunciated, hinted at or implicit in the writings of H. P. Blavatsky and W. Q. Judge. The oldest exposition of Theosophy, surviving *in extenso* though marred by interpolations as well as loss of numerous teachings is to be found in India where "the last offshoot of the first sub-race of the Fifth Root-race" is still living and labouring to contribute its quota for the rearing of the civilization and culture of the new or sixth sub-race.

Theosophists have a grave responsibility, whatever their domicile; but those of the U.S.A. and India have a special responsibility. Theirs is a many-sided mission; but the most important aspect is that of his own self-elevation by the individual student of the Esoteric Philosophy. The philosophical principle of the One in the many has its bearing on the subject under consideration. Units make collectivities. From Demiurgos which is "only the aggregate of the Dhyan-Chohans and other forces" down to a simple physical cell which is composed of different constituents, the many make the One, each of the latter forming part of a bigger unit. Man himself is "a compound of the essences of all celestial hierarchies" and as an individual he is but a member of another hierarchy. On the same principle, a state is composed of its numerous citizens as humanity is made up of black, brown, pink or yellow men and women. Its constituents affect the larger whole. Thus a single house, through its architecture affects a street; a slum or a garden affects a city; towns and villages affect a country; a country's trade affects the economics of the world, its morals the social order of the world. Every single member of a family, every single citizen of a state makes or mars the fate of the unit to which he belongs. Therefore, the right application of the Law of Sacrifice and Duty—*yagna* and *dharma*—affect not only individual but national, racial and human Karma. Is there a discerning Theosophist who could doubt that the 20th century world would have been different had the majority of those who came into the Theosophical Movement in the 19th been truly loyal to their ideals and ideas, devotedly faithful to their doctrines and teachings and had studied sufficiently to make adequate applications of what H. P. B. and her Masters set forth? The sad failure of most of H. P. B.'s pupils and most of the co-workers and helpers of W. Q. Judge has contributed substantially to the degradation we see around us today, when the principles of brotherhood, liberty and justice are set at nought.

One season of our civilization is closing another is beginning. Every man, every woman, will be affected by the change, but

how many will endeavour to affect it by self-induced and self-devised ways and means ? Only practical students of Theosophy can do this. And they should, always holding to the truth that humanity is greater than country and that good can accrue to all when justice is honoured and wisdom is practised in daily dealings with our fellow men. As we learn to see the Triad in every human being ; as we take into account that each person is a reincarnation, fulfilling his own self-made destiny ; as we recognize that countries and continents, nations and races are play-grounds for the growth of the human soul ; as we perceive that by sacrifices of the more evolved the less evolved awaken to their own real vocation ;—we fulfill our mission as men to the human hierarchy to which we belong. The United Lodge of Theosophists is like Manu Vaivasvata's ark which moves " without sails or rudder, being fastened by a rope to the horn of the Divine Fish." In the desert made by our civilization, Theosophy is the refuge of the devoted and the earnest who do not only desire to save their own souls, but also the souls of those who are eager to participate in the refashioning of the new world-order, when the new season opens.

What attitude should the aspirant particularly develop ? He must acquire, as quickly as possible, the cosmopolitan outlook. Rising above creedal and communal, national and racial prides and prejudices, he must try to evaluate events and problems from the point of view that the world is one, that humanity is a family. To become a real cosmopolitan he must have discernment to eschew that which is bad or ugly or weak in the habits and customs, manners and methods, of his own people, to adopt better substitutes, learning from those of other lands and other nations. Neither political action nor social reform, neither legislature nor administration, neither science nor religion, neither philosophy nor art, by itself can bring enlightenment. Lop-sided development and one-sided consecration will not aid the right unfoldment necessary for the work of the coming season. Only mystical feeling or only philosophical reasoning or only artistic expression or only scientific research will not suffice. Every limb of the body, every organ of the whole man must be brought into action.

Similarly, we require a knowledge which synthesises all branches of learning and all methods by which such learning is acquired. This is impossible if by synthesis we mean a complete collection and collation of all knowledge so far acquired by the researches of men. But in reality synthesis does not mean that. Just as mind is not a collection of the activities of the five senses of knowledge and the five organs of action but is superior to and the controller of them, so also there is that learning which is superior to all knowledge developed by the senses and the emotions. This synthesis is the soul of knowledge, and Theosophy is that synthesis. But the student must acquire the art of applying Theosophy in understanding and expounding all worldly learning. What is true, what is false ; what is good, what is bad ; what is beautiful, what is ugly—this should be decided with the help of Theosophy. In modern learning there is much that is false as in our humanity there is much that is evil. The building of the new civilization should be according to the level and the plumb-line of the Esoteric Philosophy.

The formation of a nucleus of Universal Brotherhood depends upon the student possessing the cosmopolitan attitude and endeavouring to apply to all concerns of life the Theosophical principles.

THE ALLEGORICAL UMBRELLA

[The following article by W. Q. Judge is reprinted from *The Path* Vol. IV P. 347 for February 1890.—EDS.]

In the Buddhist stories there are numerous references to umbrellas. When Buddha is said to have granted to his disciples the power of seeing what they called " Buddha Fields, " they saw myriads of Buddhas sitting under trees and jewelled umbrellas. There are not wanting in the Hindu books and monuments reference to and representations of umbrellas being held over personages. In a very curious and extremely old stone *relievo* at the Seven Pagodas in India, showing the conflict between Durga and the demons, the umbrella is figured over the heads of the Chiefs. It is not our intention to exalt this common and useful article to a high place in occultism, but we wish to present an idea in connection with it that has some value for the true student.

In the Upanishad we read the invocation: " Reveal, O Pushan, that face of the true sun which is now hidden by a golden lid. " This has reference to the belief of all genuine occultists, from the earliest times to the present day, that there is a " true sun, " and that the sun we see is a secondary one; or to put it in plainer language, that there is an influence or power in the sun which may be used, if obtained by the mystic, for beneficent purposes, and which, if not guarded, hidden or obscured by a cover, would work destruction to those who might succeed in drawing it out. This was well known in ancient Chaldea, and also to the old Chinese astronomers: the latter had certain instruments which they used for the purpose of concentrating particular rays of sunlight as yet unknown to modern science and now forgotten by the flowery land philosophers. So much for that sun we see, whose probable death is calculated by some aspiring scientists who deal in absurdities.

But there is the *true centre* of which the sun in heaven is a symbol and partial reflection. This centre let us place for the time with the Dhyan Chohans or planetary spirits. It is all knowing, and so intensely powerful that, were a struggling disciple to be suddenly introduced to its presence unprepared, he would be consumed both body and Soul. And this is the goal we are all striving after, and many of us ask to see even at the opening of the race. But for our protection a cover, or umbrella, has been placed beneath IT. The ribs are the Rishees, or Adepts, or Mahatmas; the Elder Brothers of the race. The handle is in every man's hand. And although each man is, or is to be, connected with some particular one of these Adepts, he can also receive the influence from the *true centre* coming down through the handle.

The light, life, knowledge, and power, falling upon this cover permeate in innumerable streams the whole mass of men beneath, whether they be students or not. As the disciple strives upward, he begins to separate himself from the great mass of human beings, and becomes in a more or less definite manner connected with the ribs. Just as the streams of water flow down from the points of the ribs of our umbrellas, so the spiritual influences pour out from the adepts who form the frame of the protecting cover, without which poor humanity would be destroyed by the blaze from the spiritual world.

WILLIAM BREHON

OCCULTISM FOR BARTER

ESOTERIC COLLEGES AND FALSE PROPHETS

[For the present day students of Theosophy there is a message and a warning in the following article of W. Q. Judge reprinted from *The Path*, Vol. III, p. 381, for March 1889. Money making mediums and astrologers, thought readers and mental healers, and other *tutti quanti* of dabblers in occult arts have begun to invade Indian cities, following the example of their Western confrères, especially in the U. S. A. Superstition and credulity are sisters born of ignorance, and among those afflicted by these weaknesses are the ambitious and the crafty who prey upon the gullible. Ignorance exploits ignorance. Knowledge, and knowledge alone, is the saviour, for by it men can discern what is false. Darkness cannot be seen by darkness, but only by light. To help the gullible, the student of Theosophy must redouble his efforts to spread broadcast the teachings of the great philosophy.—EDS.]

When Jesus of Nazareth went to the Temple of Jerusalem he, it is said, drove money changers out of the courts; and later he said that many false prophets should arise. For the Christian that temple symbolized the Palace of God, and the occultist knows that the story really means the driving out from the heart of all materialistic thought. Jesus, with a prophet's eye, saw what has so often come to pass since then,—false prophets arising on every side, both in and out of the Church that bears his name.

In the present days no country can boast as ours of having so many false prophets, who, taking advantage of the popular leaning to mysticism hang out signs of various kinds, but one and all offering for sale the things of the spirit. It is not to magazines or books dealing with these subjects that we refer, for printing and paper must be paid for when one wants to lay his ideas before the people. But it is quite a different thing when men or women offer to sell to the buyer, for money, the knowledge of self or any mystery in nature pertaining to spiritual things.

In one place we have a man pretending that he is a reincarnation of Jesus Christ, and in another, one deliberately stating that he is Gautama Buddha come again in order to correct errors in his promulgated doctrines. Again, we find astrologers and diviners, mediums and seers, opening shops wherein they dispense oracles to the willing, gullible people. One is quite as pernicious as the other, for the taint of money will corrupt anything. And those who have means are somewhat to blame, in that they imagine that their money can procure them knowledge of the deep, spiritual things of Nature.

The latest thing in this line is that which began in Boston soon after the starting there of a magazine called the *Esoteric*. With that journal we had no concern, for its founders had a right to use it to promulgate just as much of truth as they had hold of in the same way that the PATH gives out its ideas of nature and of man. But in the beginning, the managers of that magazine let it be understood that they were, or one of them—to wit, Mr. Hiram Butler—was a theosophist; or member of the Theosophical Society. An examination of the records just made shows that he never was a member of that body.

Not very long ago a bulky book was circulated by this prophet, in which mysterious statements were made that one Vidya Nyaka desired to found a College in the U. S. to teach the stockholders (!) and students all the mysteries, and among others, the power of acquiring vast wealth, and it was said that after the college was organized unlimited means would be at its disposal, drawn from

the funds at command of adepts; but, as a preliminary merely, the faithful must disburse. And disburse they did. We grieve to say that many theosophists sent in money to this scheme which, on its very face, boldly showed that it was founded as a means of giving its stockholders wealth.

The first note was sounded in an alleged "Letter to a Seeker" published by the *Esoteric*. This was a fraud which took in theosophists who do not get acquainted with what is written in out-of-the-way places. It was a hit at the Theosophical Society and at the Adepts, pretending that They were cold and dead and selfish, and that only the Solar Biologists were fitted to help Americans. It exhibited ignorance when it left the domain of plagiarism. What it plagiarized from is a book called "The Wisdom of the Adepts," by Rev. Thomas Lake Harris, in which he attempted to show that Buddhist Adepts are systematically trying to subvert Christianity in America, and this "Letter to a Seeker" took as sub-title, "The Wisdom of the Wise." Fragments are taken, word for word, from pages 8, 9, 319, 249, 371, 248, 249, of Harris's book, and used to construct this letter in the *Esoteric* and signed *Nemo*. If Rev. Harris did not write it, then it was stolen from him; or, if he did, then the *Esoteric* is a secret organ for a Christian sect which is anti-thesophical, while it outwardly professes theosophy. Either of these alternatives is equally damaging.

The second note was a loud one on a brass bugle heralding the founding of the Esoteric College, as the direct outcome of the efforts of the magazine, with Mr. Butler at the head of it, and Vidya Nyaka in the mysterious distance with a medley of nonsensical letters at the end of his name. The real name of Vidya N. is Ohmart, and he is known to many men in Boston who experienced his wiles before Butler joined hands with him. Before that, Ohmart was satisfied to deal with men on pure *business* principles, but when he combined with Butler he played upon the credulity of mystically inclined people who sincerely desired to know the things of the spirit and foolishly thought that the great pretensions of this pair hid great knowledge and wisdom.

It all speedily ended with a frightful exposé in the *N. Y. World*, *Boston Globe* and *Herald*, and *Philadelphia Enquirer*. The worst of it was that the press mixed the Theosophical Society in it, entirely without cause but wholly because of Butler's theosophic claims, and today hundreds of people think that exposure was an exposure of humbug on our part. Such are the facts; hear now of the Karma:

Mr. Butler and all his confederates have to some slight extent injured the Theosophical Society, and the nemesis by the immutable law of Karma will follow him until the full consequence is felt and compensation made. We do not need sworn zealots to wreak a vengeance. That will follow, whatever it be, because behind the Theosophical Society is a mighty power that works by law and by will, and not by money. No wealth can buy its favour nor avert its care for its members and for the enemies of the Society. Already material damages and great annoyances have come to these men who dared to sell and buy in the Temple of God. And the same nemesis, but perhaps with lesser fury, will pursue all those members of the Theosophical Society who have in their hearts said, "Lo, here is one who offers at a price that which the Adepts of the Theosophical Society say can only be obtained through toil and unselfish effort; let us go buy of him." We are sorry for both but surely lessons must be learned, and we had thought that the lesson was taught when the mysterious H. B. of L. invaded our ranks seeking recruits and getting those who would not try the right way. The end is not yet, the hour has not struck, but it will arrive. Let us then rely upon Karma and do our duty.

QUESTIONS ABOUT ESOTERIC THEOSOPHY ANSWERED

[The following is reprinted from *The Theosophist* Vol III. p. 272 for April 1882.—EDS.]

TO THE EDITOR OF THE THEOSOPHIST.

I have been studying the pamphlet on Esoteric Theosophy, and find the doctrines inculcated therein very beautiful indeed, but after reading it I asked myself the question:—Is it really the chief end of man to live an ascetic do-nothing life, and then, when dead, to lose his identity?

In my humble opinion, the laws of nature which your doctrine professes to teach are altogether against you, in proof of which I would ask you the following questions, *viz* :—

1. Supposing we all turned Esoteric Theosophists, how would we continue our species ?

2. For what purpose were various organs given to us by Nature, if they were not intended to be used?

3. Supposing we were all good, what would be man's mission upon earth?

I should say your religion is only intended for priests, and if we all turned into priests, there would be no one to preach to, and the world would come to a stand-still.

I have no doubt that you would do a lot more good if you only propounded your moral laws to the public, keeping the hidden laws of nature to yourselves until you had fitted mankind to accept and understand them. I think you injure your cause (a very good and high one, indeed,) by trying to dissuade ordinary mortals from a belief in God, and what they consider the supernatural.

I myself believe in you and Madame Blavatsky thoroughly but I am afraid to show your paper, the THEOSOPHIST, to any of my friends who are good Christians, (not only professing, but behaving as such).

I am a Spiritualist, and try to be a Christian.

Trusting you will not grudge me a few lines in explanation of the three questions.

I am, dear Sir,
Yours truly,
W. H. C. D.

Our correspondent need not trouble himself as to what *might* be the consequences, if all the world should turn ascetics and *chelas* and train for adeptship. There are enough realities in this life for us to look into, without concocting such wild contingencies to vex ourselves withal. There was never a time yet, nor ever will be, while this human race lasts, when anything more than a small minority would devote themselves to the mighty task of self-conquest and spiritual evolution. The adept is as rare as the flower of the Vogay tree, which, the Tamil proverb says, is most difficult to see. So what our friend read in *Esoteric Theosophy* referred to the ideal man, living—and most necessary—type of human perfectibility. The mere certainty that such rare powers—psychical and intellectual—and such moral grandeur, as he exemplifies, are within human reach, gives dignity to our common nature and a worthy model to look up to, and, in some degree, pattern after. The organs of our body were not "given" to us at all—if we may credit modern science ; they developed themselves as occasion required ; and when disused, they gradually diminish and disappear : which they would not if "given." "What man's mission upon earth would be if all were good," is more than we can say. To merely imagine such a state of things is beyond the limited range of our mental powers. But if they were not *too* good they might, perhaps, try to become better. There is no "theosophical religion," and every member professes the one he prefers.

We regret our inability to concur in the suggestion to suppress discussion of the occult powers of nature, since that is the only thing most needed to extinguish superstition and sweep away *false* religions from the face of the earth. Our correspondent does well not to show to any persons who are "good Christians (not only professing but *behaving* as such)" any copy of our magazine, which may contain an attack upon *professed* Christians, who do not at all behave as such : our strictures are not meant for the former, and it would only give them pain to see how the bad conduct of the others provokes reprisal, and brings disgrace upon the faith they misrepresent.

WHENCE THE NAME "LUNATICS"?

[We reprint the following from *The Theosophist*, Vol. IV, p. 171, for April 1883. The student will do well to read this in conjunction with the section entitled "The Moon, Deus Lunus, Phœbe" in *The Secret Doctrine*, I, pp. 386-403. Some pertinent remarks will be found in the same volume at pp. 155-56.—EDS.]

It is well known that the moon-beams have a very pernicious influence; and recently this question became the subject of a very animated discussion among some men of science in Germany. Physicians and physiologists begin to perceive at last, that the poets had led them into a trap. They will soon find out, it is to be hoped, that eastern Occultists had more real information about the genuine character of our treacherous satellite than the Western astronomers with all their big telescopes. Indeed—"fair Diana," the "Queen of Night," she, who in "clouded majesty"—

> ...unveils her peerless light,
> and o'er the dark her silver mantle throws...

is the worst—because secret—enemy of her Suzerain, and that Suzerain's children vegetable and animal as well as human. Without touching upon her occult and yet generally unknown attributes and functions, we have but to enumerate those that are known to science and even the profane.

The moon acts perniciously upon the mental and bodily constitution of men in more than one way. No experienced captain will allow his men to sleep on deck during the full moon. Lately it was proved beyond any doubt, by a long and careful series of experiments, that no person—even one with remarkably strong nerves—could sit, lie or sleep for any length of time, in a room lit by moonlight without injury to his health. Every observing housekeeper or butler knows that provisions of any nature will decay and spoil far more rapidly in moon-light than they would in entire darkness. The theory that the cause of this does not lie in the specific perniciousness of the moon-beams but in the well-known fact that all the refrangible and reflected rays will act injuriously—is an exploded one. This hypothesis cannot cover the ground in our case. Thus, in the year 1693, on January 21, during the eclipse of the moon, *thrice* as many sick people died on that day than on the preceding and following days. Lord Bacon used to fall down senseless at the beginning of every lunar eclipse and returned to consciousness but when it was over. Charles the VI, in 1399, became a *lunatic* at every new moon and at the beginning of the full moon. The origin of a number of nervous diseases was found to coincide with certain phases of the moon, especially epilepsy and neuralgia—the only cure for which is, as we know, the sun. After a discussion of many days, the wise men of Germany came to no better conclusion than the implicit confession that: "Though it is a pretty well established fact that there exists some mysterious and *nefast* connection between the night luminary and most of the human and even animal and vegetable diseases, yet wherein lies the cause of such connection—we are unable, at present, to determine."

Of course not. Who of these great physicians and physiologists but knows since his boyhood that there was in old Greece a widely-spread belief that the magicians, and especially the enchanters and *sorcerers* of Thessaly, had an uncontrollable power over the moon, drawing her down from heaven at will by the mere force of their incantations and producing thereby her eclipses? But that is *all* they *know* unless they add to it their conviction that the stupid superstition had nothing at all in it at the bottom. Perhaps, they are right, and ignorance, in their case, may be bliss. But the occultists ought not to forget, at any rate, that *Isis* of the Egyptians and the Grecian Diana or *Luna* were identical. That both wear the crescent on their heads or the

cow's horns, the latter the symbol of the new moon. More than one profound mystery of nature is securely shrouded by the "veils" of Isis and Diana, who were both the anthropomorphized symbols—or Goddesses of nature, whose priests were the greatest and most powerful adepts of the lands that worshipped the two. The fact alone, that the temple of Diana in Aricia was served by a priest who had always *to murder his predecessor*, is more than suggestive to a student of Occultism; for it shows him that in the temples of Diana, the greatest as the most reverenced of all the goddesses of Rome and Greece—from that of Ephesus, one of the seven wonders of the world, down to the said temple of Aricia, the same mysterious initiations took place as in the sacred temples of the Egyptian Isis:—*i. e.*, the initiator having unveiled the Goddess, or shown the neophyte *naked truth*—had to die. We refer the reader to our foot-note on page 38 (col. 2) in the November *Theosophist* of 1882. Art. "Gleanings from Eliphas Levi."

THE RELIGION OF THEOSOPHY

Religions have to do with Articles of Faith, Creeds, Ritual, Priests and Altars. H. P. B. gives us hints as to each one of these.

In Isis Unveiled II. p. 116 she tells us that the Articles of Faith of the Wisdom Religion are 1. The Unity of God; 2. The Immortality of Spirit; and 3. Salvation through our own efforts, and in the *Key to Theosophy* she tells us that its Creed is Loyalty to Truth; its Ritual is to honour every truth by use.

We can apply these divisions to the Theosophical Movement, to the Lodge, and to our own individual lives.

The Articles of Faith of the Movement may be said to be 1. The Unity of the Teachings given forth; 2. The Unbroken Line of the Impulse century by century; 3. The Salvation of the Movement by the efforts of the recipients of the knowledge to keep true to the Impulse and the Teaching. Its Creed is loyalty to the Message and the Messenger; its Ritual is to disseminate the knowledge; its Priests are the Founders, and in a lesser degree, the companions, who sacrifice in order to further the Movement. The Alter on which they sacrifice is the World.

The Articles of Faith of the United Lodge might be said to be 1. The Unity of the Aim, Purpose and Teaching; 2. The Realisation of the SELF, and 3. Salvation of the Lodge by the growing recognition of Universal Brotherhood by its members. Its Creed is loyalty to the Founders of the Movement; its Ritual is to disseminate the knowledge through its meetings; and act as a Lodge in terms of Truth; its Priests are those members who sacrifice their own time, money and energy to fit themselves to be more able to help and teach others, and the Altar is formed of the meetings of the Lodge to which the members bring their gifts of fellow-feeling, thought-energy, and heart-warmth.

The Articles of Faith of each one of us may be said to be 1. The Unity of our Nature with all Nature, both visible and invisible, high and low; 2. The Immortality of the Spirit; 3. Salvation through individual effort. Our Creed might be said to be intellectual honesty, our Ritual the practice of what we learn and preach, our Priests are our own actions, for they alone are the mediator between the world of spirit and that of matter. Our Altar is the "ever-untrodden ground of the heart."

IN THE LIGHT OF THEOSOPHY

The Manchester Guardian (5th May) reports that the learned Dr. E. W. Barnes, Bishop of Birmingham, speaking from the aisle of the badly damaged cathedral expressed the view that "demoralization is far more to be feared than defeat."

> If only the hardships of the present time can lead to Puritan self-discipline, if our sense of personal insecurity deepens our certainty of the life beyond the grave, neither the moralist nor the statesman need be unduly anxious. To my thinking France collapsed a year ago because the greed of the rich and bourgeoisie went level with the recklessness of the miserable and envious. It was a moral downfall, the product of religious decadence.

But is not the church to which Dr. Barnes belongs equally with all other churches, and all other creeds from the Brahmanical downwards, responsible for the decadence? Organized religions are a powerful disturber of right moral and spiritual thinking. Sectarianism born of creeds, begets irreligion. It is not Religion that is to be found in churches and mosques and temples and synagogues. "Puritan self-discipline," if understood as purifying divine discipline, is badly needed not only by the laity but also by the clergy and the priesthood of every creed.

The note struck by Ashley Sampson, in the sixth of the series, "A Better Britain", which *John O'London* is publishing entitled "Has Religion a Future" is correct:

> Soul-destroying vices are often found in religious people. It was so among the scribes and Pharisees in the days of the New Testament—it is so among a large percentage of church-going people today; and until that ugly fact is accepted, swallowed and digested, the real obstacle to a revival of religion can never be removed.

And what is true of Christianity is equally true of other organized creeds.

The Literary Guide and Rationalist Review for May carries an interview with Prof. H. Levy, author of the *Universe of Science*, in which some remarks are made worthy of the attention of every student of Theosophy. He said:

> There are far too many people who think that they are taking an unbiased, outside, objective attitude towards things when really everything they say is vitiated by prejudices. The great thing—perhaps the most important thing of all—is to be able to take an objective view of your own prejudices. But I'm afraid there are not many of us, even among R. P. A. members, who are able to do that.

To take an objective view of one's own prejudices means self-examination, if not daily then periodically. The embodied self, and its voice of conscience, must sit in judgment not only over the acts done but over the emotions and the thoughts behind them, and especially over the underlying motives. Human prejudices are not wholly and entirely personal; among them are communal, national and racial inheritances. If personal peculiarities of one member of a family touch the equanimity of others, national biases affect the balance of power in the entire international world. Thus British insularity and arrogance are a cause of European wars, as of the sad conditions produced by their raj in India; these demerits coming in contact with prejudices of other nations or with weaknesses of Indians have created troubles. The fostering or excusing of conceits and biases do not mitigate their evil, in individuals or in nations. In recent years Psychology and Psycho-analysis have given a fillip to moral weaknesses, to passions, prides, prejudices. Self-analysis and self-examination have been wrongly explained and wrongly executed. Unless modern knowledge accepts the ancient teaching of the Inner Ego, who reincarnates to control, purify and elevate the outer personal being, the true kind of self-examination cannot be carried on. To take an objective view of our prejudices we need to understand the psychology enshrined in the famous verses in the *Gita* (XIII-21-22):

> For spirit when invested with matter or *prakriti* experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. The spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.

Writing about the detention without trial of Dadabhai Naoroji's granddaughter, Khurshedbehn, for breaking a government order to confine her activities to the Bombay province, *The Indian Social Reformer* says:

> Khurshedbehn, it should be mentioned was agreeable to being externed from the Frontier area, in consideration of the stress on the British Government at the present time. But she was unable to understand why she should not go to Wardha to see Gandhiji or to Allahabad to see the Kamala Nehru Hospital. Had Khurshedbehn been initiated in Yoga, she would have found peace of mind in Bombay city or even, in a more restricted environment. Without the special mental discipline which yoga inculcates, peace of mind cannot be had even if one had the whole wide world to roam in.

Men and women desire peace and happiness but are not willing to pay the price for it in the coin of self-discipline. The divine discipline called yoga means avoiding extremes and walking the middle path, and this includes not avoiding duties and not indulging in "activities in action." To be detached and dispassionate in mind and yet to be sufficiently attached by the power of compassion to orphan humanity so as to serve it in wisdom—this is not an easy realization. Years of practice in (a) control and ennobling of mind and heart, (b) right discharge of every duty according to holy writ, (c) regular performance of service to other souls brings that inner contentment which ultimately succeeds in reading sermons in stones and books in running brooks and in discerning the presence of God in all things. Politicians would raise themselves and become statesmen by such practice, serving the cause of peace and progress not only of their own country but of the world at large; and so would others besides politicans, each in his respective station of life by right study, right application and right service.

We have received from Shri Bajranglal Lath, Honorary General Secretary of the Marwari Relief Society of Calcutta a copy of the silver jubilee souvenir publication of the society. The organizing of the society began through an awakening of the heart-compassion of a twenty-year old youth, Shri Onkarmal Shroff, in 1913, when faced with the accidental death of a lad. The work begun in a small and a humble way has grown to large proportions as the report shows. The wealthy Marwari community of Calcutta has been generous, and havoc and distress caused by floods, riots, strikes, epidemics, earthquakes in different places have been relieved on many occasions. It is a noble institution and its work deserves support. It deals with curing effects but such work very often proves an awakener to the eternal verities of Theosophy which deals with causes. The great Buddha seeing sorrow and helping to remove it sought its cause and found its real cure. What He achieved in a single incarnation lesser souls also will achieve though it may take them more than one life.

Who has forgotten the days of mad inflation of money in Germany in 1919, when, as Stefan Zweig narrates in *The Reader's Digest* for July, a morning paper cost 30,000 marks and on the same day 50,000 marks had to be paid to buy an evening newspaper ?

> Everyone was a millionaire—but only momentarily, for a week later his million had lost its value and he had to pay with milliards. Engulfed in this madness, we tried in vain to count and calculate. The collapse of money at such crazy speed outdistanced thinking.

This " insane death-dance of money lasted in Austria and Germany for three years." How did people live ? It is heartening to read not only of thinkers like Stefan Zweig but of the men and women, boys and girls whom he chronicles :—

> In losing money we never lost courage or the joy of living. Instead, the more money lost its value, the more did the lasting values of life—work, love, friendship, art and nature—gain in importance. Boys and girls walked in the mountains, returning sunburned and gay; dance halls were overcrowded; new business enterprises, factories, houses appeared. Poets and composers went on creating, and never did we listen more gratefully or with greater attention—because through the disloyalty of money the soul had recognized the things that had remained loyal, doubling its effort to preserve and defend these values.

The value of outer wealth does not consist in bullion ; human consciousness evaluates money ; not solid gold but energy-*prana* bestowes health,

clears the mind and keeps the heart going. If the terrible experience of the war now in progress were to bring to men and women the old-world truth that human happiness abides in the within, that human progress proceeds from within, that the outer world is but a reflection of the inner, a tremendous advance will have been made. In the above quotation there is not only guidance that can be applied to the student's own work on himself, but also a pointer to help others to obtain a truer attitude to life, which is made so subservient to lucre.

> It may be that during the current century clairvoyance, telepathy, and the efficacy of thoughts, whether kind or malicious, will be established as items in our science, and if that should happen, the records of witchcraft will have to be carefully re-examined.

Thus Mr. Clifford Bax, in *John O'London's Weekly*, (2nd May) reviewing a recent publication, *Witchcraft* by Mr. Charles Williams. We agree with him that once the phenomena of clairvoyance and telepathy are accepted by modern science an investigation into witchcraft and other allied subjects will be attempted. But to establish the truth that such phenomena take place is not necessarily to understand them. Mr. Bax refers to a re-examination of "the records of witchcraft" but men of modern science will not study the records. They insist on observing phenomena directly and at first hand. To satisfy men of science our century would have to produce wizards and witches and they, in turn, would have to submit to laid down test conditions. If records of clairvoyance and telepathy would satisfy there are in existence large and lengthy ones. And H. P. Blavatsky presented a valuable summary of almost all of them in her first book, *Isis Unveiled*. To their method of research modern scientists need to add another—that of the old world. Study of the records, as well as of the explanations of how these super-physical or psycho-spiritual phenomena take place should be prosecuted. The ancient Asiatics knew the laws of magic and, therefore, rejected all talk of miracles; and there have been in Europe men like Apollonius of Tyana and Simon Magus, Paracelsus and St. Germain who were dubbed charlatans. For any one really interested in the subject, a study of the theory of magical science is necessary, and the masterly survey and the equally masterly exposition of the whole subject in *Isis Unveiled* forms an excellent starting point. But men of science are afflicted with the disease of prejudice and bigotry. In several respects their laboratories are like churches where a contrary view is named blasphemy! Mr. Bax quotes Mr. Williams:

> Men were terrified of behaving unfashionably and those who would once have believed in witches now disbelieved for exactly the same reason—because everyone else did.

It is now becoming fashionable to speak of the bigotry and the fanaticism of churchmen; it is not yet fashionable to speak of modern scientists as prejudiced dogmatists. But though such a view is not fashionable today it contains a great deal of truth.

In the same review, Mr. Bax chronicles this:

> I once knew a charming Scottish girl, of perhaps seventeen. Sitting on the slope of a mountain, she could "bewitch" any bird to fly towards her and settle in her lap or perch upon her finger. In due time she became engaged to an officer who was posted to India. "What a chance you will have," I said, in my ignorance, "with all those marvellous Oriental birds;" but she married, and the birds did not come to her any longer. That is a true story, and I have been pondering over it for, I suppose, ten years. Perhaps the reader will care to ponder it now?

Charming of reptiles and birds is also a psychical power. In India much has been known about it and some of that knowledge is still retained. That subject also is dealt with in *Isis Unveiled*. We will give only one reference, Vol. I, pp. 380-81, where H. P. B. narrates the case of Jacques Pelissier.

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Prices may be had on application to the United Lodge of Theosophists.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

" The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its " Declaration " I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

LOS ANGELES	Theosophy Hall, 245 W. 33rd Street
BERKELEY, CALIFORNIA	Masonic Temple Building
SAN FRANCISCO, CALIFORNIA	Pacific Bldg., 4th and Market Streets
NEW YORK CITY	24 East Sixtieth Street
SANTA MONICA, CALIFORNIA	Theosophy Hall, 1434 Tenth Street
SAN DIEGO, CALIFORNIA	505 Commonwealth Building
PHOENIX, ARIZONA	32 North Central Ave.
PHILADELPHIA, PA	Lewis Tower, N. E. Cor. 15th and Locust Sts.
WASHINGTON, D. C	709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA	424 Wellington Street
LONDON, ENGLAND	17 Great Cumberland Place, London W. I.
PARIS, FRANCE	14 rue de l'Abbé de l'Epée 5e
AMSTERDAM, HOLLAND	24 Vondelstraat
PAPEETE, TAHITI	Rue du Docteur Fernand Cassiau
MATUNGA, BOMBAY	Putla House, Bhaudaji Road
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street

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